

I am the good Shepherd.  
John 10:11.

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11.

Volume 23

Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Wadena, Saskatchewan, Second No. in March, 1947.

No. 6

## Christ-like Humility

Read Philippians 2:5-11 Palm Sunday

"Have this in mind you, which was also in Christ Jesus."

A meek and lowly King, Jesus enters Jerusalem on Palm Sunday. In all the pomp there was humility in His bearing. It would seem He knew there was a cross waiting, which He must bear that Good Friday, and also a Gethsemane the night before, something necessary to endure and be obedient to, before He should be honored, loved and exalted as the Saviour. There is no greater lesson in humility than in Jesus.

His humility is an example to us. We are not to think more highly of ourselves than we ought to think. Jesus had every right to think highly of Himself, to be proud and feel better than anyone else, but did He? Much less can we human beings, born with a nature inclined to sin, afford to feel proud and better than the next person. Pride and humility are not complementary; they are in opposition to one another. You cannot be humble and at the same time be proud.

Sometimes I am afraid we get to feel proud of being connected with the Church, proud of what we do for the Church, for the Sunday School, or Ladies' Aid. Sometimes we hear, "I've done my share." Time now to sit back and glory in what we have done. No longer is there any further concern about what is yet to be done. Is that humility? Jesus was obedient unto death, even the death of the cross. He was humbly yielded to the will of God until it was finished. There was no room for pride and self-satisfaction. There are some who have learned the lesson of humility. They are ever glorying in the Cross, ever giving of themselves as consecrated workers in the Church. These carry a burden for lost souls. They follow the Master in true humility.

The more we know of God through His Word and His Creation, the more we marvel at His majesty and power and greatness. The more we understand ourselves and the people of the world, the more we realize the awfulness of sin. Considering even the best of men, there is a deep contrast between the human and the Divine. Only God could bridge the gap, and this He did through Jesus Christ. Jesus existing in the form of God, emptied Himself, being found in fashion as a man, He humbled Himself, becoming obedient even unto the death of the cross. That is the mystery of the ages bringing the human and the Divine together. It demonstrates to man that God loves him. Jesus is become our Saviour from sin, our way to God, our door to heaven.

During Jesus' years of earthly existence His life was very humble according to human standards, and His death was one of disgrace and shame—the Cross. Christ was completely emptied of any glory. Contrasted with this is the glory Jesus entered into when His redeeming work was completed. Because of His willing obedience to the will of God in the accomplishment of our salvation, God highly exalted Him and gave unto Him a name that is above every name. All glory and honor now belong to Jesus, the Lamb for sinners slain.

The path of humility must be our path in this life, too; never glorying in self, but ever glorying in Jesus, in His sufferings and death for our forgiveness. Our path of humility will also lead to glory. We have been promised that those who live with Him in this present life, shall also reign with Him in all eternity. The sufferings of this present time are

## Power For This Hour

The first of a series of lessons and studies in the Acts of the Apostles for the Christian who desires to be a better witness in this year of evangelism. Anyone interested in making a more thorough study of the Book of Acts should write for the correspondence course available from the Sunday School by Mail, SLBI, Outlook, Sask.

### Prerequisite

Are you a lover of God? Then the Book of Acts is especially for you since it is addressed to Theophilus, whose name means "a lover of God." Why did Luke, "the beloved Physician" write Acts too? We find the answer in Luke 1:4, "That thou mightiest know with certainty the things wherein thou wast instructed." Mark this verse in your Bible.

What was it that the early Christians were so certain about that served to make them such definite witnesses for Christ? The Book of Acts and the apostolic age do not begin with Pentecost, but with the resurrection. There would have been no gathering of disciples in the upper chamber and no Pentecost, had they not previously been convinced that their Master was alive. The human instruments of the apostolic age were convinced of the reality of the resurrection of Jesus. We see a stream of creative power flowing on through the apostolic age, and though we cannot observe the sources of that power, we cannot fail to see that the Christians in this period believed that the power came from the resurrection of Jesus through the Spirit of God.

The fact of a crucified but living Saviour is the burden of apostolic preaching. We sense as we study Acts that it is the Lord Jesus Christ who is working with and through His own to perform miracles. Note the significant phrase in Acts 1:1 "concerning all that Jesus began both to do and to teach." Compare this phrase with Mark 16:20, Acts 4:30b and Acts 9:34. The "lo, I am with you alway" is obviously very real to the early Christians.

Evidently the Book of Acts is not so much the acts of the apostles, but the work of the glorified Lord who directs from above a world-wide pro-

gram of evangelism. From above, He sends the power, even the Holy Spirit to convict, to guide and to reveal Christ to the hearts of sinners. The work of the Holy Spirit cannot be separated from the finished work of Christ. The Holy Spirit glorifies Christ, and takes of Christ and declares His lordship. (Study John 16 to verify these statements.)

It is still God's plan that power for this hour must flow through the lives of sinners who have identified themselves with the suffering and crucifixion of the Saviour, and who have been raised with Christ to know the power of His resurrection.

To refresh your soul and to fix the significance of the resurrection as a base for power for this hour, turn to Acts and survey the entire book. With a colored pencil, mark the following passages: 1:3; 1:22; 2:24; 2:31-32; 3:15; 3:26; 4:2; 4:10; 4:33; 5:30; 7:55-56; 9:5; 9:34; 10:40; 13:30-37; 17:3; 17:18; 17:31; 22:8; 23:6; 24:15; 24:21; 25:19; 26:8; 26:15; 26:23.

The certainty of an empty cross, an empty tomb and an ascended, exalted Christ is the basis for the work of the Holy Spirit. If we miss the significance of this fact, there is no power for this hour. Witness that the Christ of South American Catholicism is a picture of a Christ who was born and died, but who never lived. Christ does not live in temples made with hands, nor on or in any altars of men. Christ is the Almighty power for this hour when he can be permitted to live and work through the hearts of men.

Even as Acts gives prominence to the Lord Jesus Christ so must we. Trace the fact that Christ is the worker in Acts by studying the following passages: 1:2-9 (Commander and Instructor); 1:10-11, 4:12 (Source of Hope); 1:24, 10:13-16, 16:10, 22:18-21 (Guide of His People); 2:33, (Christ is the Bestower of the Holy Ghost); 2:47 (Christ adds to the Church); 3:16 and 26, 18:9-10 (Active Partner in Service); 9:36 (Personally reaches out to Paul); 7:55, 56; 23:11 (Encourager of His much tried ones). —G. Loken.

## The Children and Evangelism

One important phase of this year of evangelism is to reach the children effectively. We bring in those who have no instruction, but we must also intensify the instruction of those now reached in our instruction classes. Memory work well done is essential. We need to emphasize "The Extra Push".

By J. T. STOLEE, Hibbing, Minn.

Year after year we saw him do it. And we felt sorry for him too, but feeling sorry for him didn't help him any. Each year his master would give him a tough job to do. Each year the master would point to about twenty-five big round stones that had to be brought to the top of a hill. It was about all the young fellow could do to push them up to the top. One a week was about all he could do. It wasn't too easy. But he would always do something that made me feel sorry for him. Instead of giving that extra push that would have placed each rock far enough on the flat top of the hill so that it would have stayed there he would leave it just on the edge. The master would look at the boy—and wonder.

Year after year the same order was given—"I want each of those rocks up here on top of the hill." But each

not worthy to be compared to the glory that shall be revealed to us.

time the boy rolled those rocks to the top, he left them on the edge. In a few days the rocks would roll all the way to the bottom. So, each year, the job had to be done all over again. Just a little extra exertion—just another shove or two—and they would have stayed there, year after year. Who could help but feel sorry for the boy who could have saved himself so much hard work?

The Sunday school teacher is the "master" in our story. The rocks represent the memory work required in Sunday school. And the boy? He's in your class. You'd like to convince him how much easier it would be if he'd give that extra shove. Barely memorized—just learned well enough to get by—and so quickly forgotten. Each year a job to be done all over again because it was left too close to the edge of forgetting. Isn't it an act of kindness to give the boy an extra push just as he reaches the top with his rock?—The Lutheran Teacher.

## The Cross and the Garden

One thinks of the cross as an instrument of torture and an emblem of shame. Yet, to every believer the cross represents the highest sacrifice and the greatest service. The cross was the climax of God's love, a love which sacrificed its best. It was God's answer to man's sin—God so loved that He gave His only begotten Son on a cross. It was not an accident; it was not a tragedy. It was love's victory over hate and evil.

Christ died upon the cross. His blood flowed to redeem a fallen race. It was the final and complete sacrifice for the salvation of sinners.

The place of the crucifixion was outside the city walls of Jerusalem on a skull-shaped hill called Golgotha. To the human eye it was repulsive with the valley of Hinnom close by.

But John tells us that there was a garden near the place. The fragrance of flowers perfumed the air. Man's first abode was in a garden—Eden—and there man committed his first sin. The Second Adam—Jesus Christ—was buried in a tomb in a garden, and there amid the flowers He arose on Easter morn.

The Christian walk may seem to be hard at times and to lead to dreary places. The life of self-denial seems to be cold and cruel; many there be who lose faith after only a few steps on the narrow way.

But the Christian has a garden—the garden of prayer. Someone has said that when Christ arose in Joseph's garden on Easter morn, and walked, flowers bloomed wherever His feet touched the ground. This is hypothetical, and yet flowers blossom wherever Christ has gone. A new spirit of love and concern for souls has gripped the hearts of men who believe in Him.

The selfish life is always a hopeless life. It leads to the desert of regret and grief. The fragrance fades; the music dies; the scenery grows desolate.

But live for Jesus; give yourself in loving service to your fellow-men; lose your life for the sake of those who need you; and your cross is in a garden.

Cross-bearing is universal. Every follower of Christ has to take up his cross and carry it, following patiently in the Master's footsteps. Oft the cross is heavy and hard to bear; we are tempted to rebel. If only we could discard the cross, how happy we might be, we think.

But the cross is necessary in your life and mine in order that we may learn to lean more upon Him who first carried the cross. There is no crown without a cross. The heavy load—whatever it may be—is for our good, and the pathway of the cross leads into a garden.

After the cold winter, come spring and summer when the birds warble sweetly, and all Nature is revived. The frost and snow may have been heavy, but under the warm rays of the sun the icicles melted, the ice disappeared and the flowers took on new beauty.

Our lives, transformed by the grace of God, will blossom into roses of beauty and fragrance. The Christ-way is the cross-way but it is always the way to a garden.

\* \* \*

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap (Galatians 6:7).

—The Lutheran Teacher



# The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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## POWER FOR THIS HOUR

In this year of evangelism the Bible basis is the book of Acts. We are urged to make special study of this book. In order to aid in the study of this book we are going to print a series of articles on the book of Acts, keeping the year of evangelism in mind. The suggested series of topics comes from S.L.B.I. The first topic, appearing in this issue is written by Mr. Loken. The second one which will appear later is written by Mr. Loken assisted by the S.L.B.I. Acts class. A similar writing of topics on the book of Acts has been prepared by Pastor P. B. Stolee with the assistance of the students of C.L.B.I.

However, we are not going to use any of the prepared topics at present, but we are going to have the Circuit Evangelistic Directors each write one of the topics of the following series:  
God's Plan for Witnessing.  
Mobilizing Our Forces of Evangelism.

The Lay Workers' Part in Evangelism.

Characteristics of Apostolic Preaching.

Characteristics of Early Christians.

Church Discipline.

The Effects of Persecution.

Personal Evangelism.

Guidance in the Book of Acts.

The Book of Acts and Our Church Methods of Today.

These ten topics will be discussed in a brief concise series of articles written by our circuit directors. To gain the greatest blessings this series should be read together with an intensive and prayerful study of the book of Acts.

## THE CANADIAN LUTHERAN COUNCIL

The Canadian Lutheran Council will meet in Winnipeg April 17-18. The meeting is held in the Norwegian Lutheran Church on Minto Street at Portage Avenue and will begin at 11 a.m. on Thursday.

Two years ago an all-Canadian Lutheran Conference was held in Winnipeg for the purpose of drafting a constitution for the proposed Canadian Lutheran Council. This constitution has now been submitted to the various participating church bodies, and has, with certain revisions been approved by a majority of them.

According to this revised constitution each participating body is entitled to one representative in the Council for every six thousand confirmed members resident in Canada, or one-third fraction thereof. These representatives have now been elected and will constitute the Canadian Lutheran Council at its organization meeting in Winnipeg.

Dr. Willison of Saskatoon is the provisional chairman and Reverend K. Bergsagel of Winnipeg the provisional secretary of the council.

—K. Bergsagel.

## Wetaskiwin Parish Takes Up Clothing Collection

The congregations of the Wetaskiwin parish have taken up a clothing collection to be sent to Canadian Lutheran World Relief.

# News From the Field

## Zion at Saskatoon to Build Church

On March 8 the contract for the new church edifice for Zion Lutheran was awarded to the Miners Construction Company. Very soon materials will be piling up on the new site, and as soon as weather permits the excavation will begin. This congregation will soon be able to worship in a beautiful church, seating normally about 350 people. The exterior of the church will be white stucco over concrete column and cement blocks. The interior will be plastered.

Zion congregation has purchased an 8-room house at 706 University Drive as parsonage.

Palm Sunday services from Zion Lutheran will be broadcast from 11 a.m. to 12.30 over station CFQC.

Noon-day Holy Week services will again be held in Saskatoon this year. Lutherans will co-operate in conducting these services during the noon hour in the Tivoli Theatre from 12.10 to 12.40 p.m.

Dr. J. R. Lavik will be one of our church's representatives at the Lutheran World Federation in Lund, Sweden this summer.

## Torquay Parish

A film projector has been bought by the Trinity congregation at Torquay, Sask. This will be of great help in Bible study, Luther League and confirmation instruction. At present the life and missionary journey of Paul is being shown. The projector can be used also in the homes of sick and shut-ins.

Church attendance has increased greatly in Torquay since the house to house canvass last fall. When church members awaken to their responsibilities to God and to the church, the results can be seen. We must try to win the unsaved for Christ and His church.

A cantata, "The Resurrection Morning," will be presented by the choir of Trinity at Easter. Mrs. J. Precht is the director.

## Birch Hills Parish

The interior of the Birch Hills parsonage has recently been painted.

Birch Hills parish made a substantial increase over last year in the number of subscribers for the Missionary.

Seminary Senior Ted Jacobson has accepted a call to Milo, Alberta.

Pastor J. B. Haave has accepted a call to Admiral, Saskatchewan.

The committee to arrange the program for the District Meeting met in Prince Albert on March 14.

## Valhalla Centre Parish

Dr. H. N. Ronning, pioneer settler and pastor of Valhalla settlement, celebrated his 85th birthday March 3. During the morning service Sunday, March 2, Pastor Strand spoke words of congratulation and appreciation. Sunday and Monday friends called at the old patriarch's home to pay their respects and enjoy Christian fellowship.

The L.W.A. appeal has met with a fine response in this parish, having nearly reached the greater goal of \$674.00.

The L.D.R. Chorus which consists of 12 members under the direction of Miss Almah Ronning, has been of great blessing.

The Y.P.L.L. held a reception in honor of the confirmation class. The parents were also invited. The evening was profitable and blessed for all.

The Luther League has adopted the Every Member Plan and is working exceedingly well. A small orchestra also takes part in the meetings of the league.

## Macoun Parish

Eugene Torgunrud, who attended S.L.B.I. for the past two years, has assisted the pastor this winter by taking charge of the confirmation class when Pastor Bue was unable to come.

A service of music and song was much appreciated when the Macoun Band led by Mrs. Bue, played many beautiful hymns interspersed by songs from the Senior and Junior choirs of Midale.

## Canadian Lutheran Bible Institute

Seventeen members of the C.L.B.I. family motored the long distance to Dickson for services Sunday, March 9. The same day one car of students visited Asker congregation of the Wetaskiwin parish. Sunday, March 16, one car travelled the well nigh impassable roads to present gospel services at Viking, Irma and Trinity congregations of Pastor Saugen's parish. The same day two cars transported another group to Vang and Bethel congregations of Pastor Walker's parish. In the afternoon of that day the students participated in a service in the Augustan Church.

Graduation festivities will be held on Sunday, March 30 with two services in Camrose Lutheran Church. The closing program at the school will be held Saturday evening the 29th, following the graduation supper. Two students will receive diplomas for the three-year course, certificates will be given to four second-year, and 17 first-year students.

## Vacation Bible School Teachers

As in other years, students from S.L.B.I. are available for teaching Vacation Bible School this summer. It is well to begin now to make plans for such work. Write to the school, making known your needs.

Several of the students of the Canadian Lutheran Bible Institute have placed their names as available Vacation Bible School teachers. Kindly make requests early.

## FINANCIAL STATEMENT OF THIS PAPER FOR 1946

<b>Income:</b>	
Subscriptions	\$1,432.50
Cuts paid for	24.16
Gifts and extra printing paid for	640.19
Interest (since Apr. Acc't has been Current	2.10
<b>Total Income</b>	<b>2,098.95</b>
<b>Expenditures:</b>	
Printing costs	2,002.57
Cuts of pictures	89.02
Editor's Expense	11.67
Banking Expense	7.48
Business Mgr. Expense	19.24
<b>Total Expense</b>	<b>2,129.98</b>
Deficit for 1946	31.03

A hearty thank you to all who this year have taken an interest in their Church Paper either in sending donations or subscriptions. It has been interesting to see the response. I thought for a while we were going to make both ends meet, but perhaps snowdrifts kept mail at home those last days of the old year. We have been happy about the better printing these last nine months even though a better quality of paper was out of the question at this time.

Several In Memoriam wreaths have been received this year. For those of larger amounts a fine Memoriam Card was sent the family concerned. When the gift is fifty cents or a dollar it can hardly be sent. A number of Christmas gift subscriptions were received. Greeting cards were sent announcing the gift subscription. Such a gift is a whole year reminder of the giver.

We know that you have been

blessed in supporting this means of spreading the Gospel and binding together the communion of saints as we confess in our Christian faith.

Again I would like to mention cuts of pictures. They become expensive, but they are very worthwhile in the paper. Will you not try to pay for a picture that you have used in the paper? It doesn't mean much for each one, three to four dollars, but the total you notice is \$89.02.

The subscription list has grown steadily this year also, although not as much as one would like to see who knows the hundreds of names who do not get their Church Paper. The subscription price is now a dollar a year. Please renew promptly. See that the members of your family not at home get the Shepherd too. They need it just like you do and maybe more so. They will also learn to love it as it brings them the Bread of Life and news of their Church at work. Some people still have the idea that the Shepherd is only a Norwegian paper and so when Grandma dies they write in to discontinue it. Strange isn't it. And yet for those who have grown up in that language we can surely not deny them the few columns that are still Norwegian. Don't forget that the first copy 22 years ago was all Norwegian except for some selected material on the last page. You young people better get busy and renew Grandma's paper for her and keep it in your home. You too would be shocked at the number of Luther League officers that are trying to do their part without the YPLL columns in the Shepherd. Since a certain letter 58 more officers of Ladies' Aids are receiving the Shepherd. And what of the trustees and other officers in the congregation? Trying to do your part efficiently without your own Church Paper? Can't be done, not efficiently. My neighbor says he just couldn't go go back to oxen like he did in olden days. He just couldn't do it when he knows there are better and more efficient ways of doing it. Subscribe to your Church Paper today. Look on your address label and renew your subscription today.

JOSEF B. HAAVE,  
Business Manager,  
Rose Valley, Sask.

## Contributions to the Shepherd

Gifts of various amounts have been given to the Shepherd this year by the following:

Mrs. Oline Mousing; T. O. Hamre; H. Rust and family; Mrs. Beaumont; Mrs. W. Falladown; Edd Sorestad; S. H. Njaa; Mrs. Marie Frederickson; J. H. Buviks; Pastor E. B. R. Haave; Mrs. Rebecca Tagseth; John Solstens; Mrs. C. A. Westby; A. E. Odland; Mrs. O. C. Berg; Einar Haave; Mrs. P. Sorken; Mrs. A. Fjordbotten and family; Hans Arnestad; Pastor M. B. Odland; Pastor L. McFarlane; Mrs. Selma Finden; E. Olafson; S. E. Braaten.

And the following Ladies' Aids: Central, Edmonton, Sharon, Irma; Yorkton Circuit W.M.F.; Yorkton Circuit L.D.R.; Archerwill Ladies' Aid; Dovre, Spalding; Zion, Rose Valley; Starbuck; Weldon; Zion, Leroy; Scandia, Hendon; St. John, Preeceville; Scandinavian, Melville; Nut Lake, Nora; Norrona, Strassbourg; Lunner, Southey; Camrose; Christiania, Atwater; North Prairie, Hinchliffe; Birch Hills; East Dahlton; Golden Valley, Viking; Zion, Melville; Bethania, Sedgewick; Zion, Saskatoon; Rosebush, Edberg; Parkland, Camrose; Bethesda, Simmie; Scandia, Armena; Bardo, Tofield; Bawlf; Vang, Wetaskiwin; Concordia, Mossbank; Chelan Ladies' Aid; Parkside; East Scandinavia, Viking; Asker, Ponoka; Bethlehem, Dinant; Zion, Millet; Concordia, Ordale; Amisk; Waitville, Tiger Hills; First Lutheran, Glendon; Bethesda, Wilcox; Poplar Grove, Ketchen; Lake Park, Brancepeth; Penzance; Zion, Holden; Bethel, Ryley; Bethel, Lea Park; Paddockwood; Canada District W.M.F.; Torquay; S. Emanuel, Crichton; Watrous; First Sask., Langham; Trinity, Pennant; Edberg; Bethel, Rose Valley; Beaver Creek, Ratner; Bethel Sewing Circle; Valley Park; Green Valley, Glenside; Valhalla Centre; St. Olaf, Viceroy; Scandia, Cabri; Salem, Torquay; Hanley; Lake Johnston, Mossbank; Highland, Gouldtown.

Thank you, one and all.  
JOSEPH B. HAAVE, Business Manager.



Jeg er den gode Hyrde.  
Joh. 10:11.

# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. in March, 1947.

Den Gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11.

## Se Hvor Nu Jesus Treder

Pamesøndag

Matt. 21:1-9

Helt uten frukt hadde Jesu trofaste arbeid blant sitt folk i disse tre aar ike vært. Der var flere enn Betania-folket om hvem det kunne sies: "Jesus elsket dem." Men mengden beholdt i det store og hele sitt jordiske sind, sine verdslige Messias-drømme. Blant de saakalte dannede gikk Jesu herlighet upaaktet forbi . . .

Da inntreffer Lasarus opvekkelse. Som et lyn slaar dette ned blant den store skare paaskereisende. "Han er de dødes opvekker, han er vaar fyrste av David hus, han er vaar frigjører." "Det begynner som en susen i kornet sommerdag!" Hosianna fra Betanias hytter, hosianna fra barnemunn, hosianna fra disippelflokken—bæres ut over gater og marker. Der ble sang og klang med palmesving og blomsterkranse og jublende begeistring fjernt og nær.

En kunne tenke: no har da Davids-sønnens herlighet faatt fast feste hos sitt folk. Men se hvordan Jesus selv anskuer saken: der er vemod i hans øyne, der er smerte i hans barm. Han ser at slanger ligger paa lur under palmegrenene, at blodtørstige blikk lurer i bakgrunnen, at denne festrus ikke vil vare.

Vel har han gjenvunnet dødens bytte paa Betania kirkegaard. Men paa den største av alle kirkegaarde—hvor alle de aandelige døde menneskehjeter bor, der ruger framdeles dødens søvn. Jesus ser at denne festglede bare er skum paa vannet, at hans kongevei snart vil stenges av det jordbunde sinn, av forførelsens kunstgrep, av sløvhed og feighet:

"De vil nok favne ham i aftenrøden, Men vil ei følge ham i middagsglød-en."

Og mens jubelropene enno toner for hans ører—bedrøves den saktmodige konge over sitt folk, fordi han ser at deres "hosanna" vil forandres til "korsfest." Likevel gaar han videre med løftet panne for "her er han som vil gagne dem med sin blodige sved."

Vi undres ofte paa om der ikke ogsaa i vaar tid gis en festkristendom, som mere bestaar i sang og klang, i fagre ord og dyre løfter enn i aands og krafts bevisning; en kristendom som gjerne vil juble over Guds rikes utsikter og seier, men helst vil beholde de sin kjødelige frihet, sin makelighet og sin nytelssesye, sin dømmesye og sitt partisinn—en kristendom som ringeakter kristendommens historiske utvikling og kirkens husholdning, som samler seg omkring moderne kultur, sekter og "ismer" med selvbestaltede ledere som sin høyste instans, og forsømmer troskapen i det smaa.

Palmesøndagens festjubel ble som en motesak. Mengden ble smittet av den og fulgte strømmen. Men da strømmen vendte seg, og løsenet fra de toneangivende lød: "La ham korsfeste," da fikk massens rop et annet innhold. Nei, folkets røst er ikke Guds røst.

Kjære leser! Der er lite gagn i for deg aa faste til høytids med Jesus, f.sks. ved daap, konfirmasjon og bryllup, dersom du ikke vil FASTE med Jesus til hverdags, d.v.s. opøve og framelske din troskap i det smaa som Kristi husholder, i de opgaver din menighet og ditt kirkesamfund har satt seg, i ditt daglige liv i hjemmet, i de borgerlige samfunnsplikter.

Der er lite gagn i aa pynte den korsfestedes navn med festlige tilstelninger, saalenge du forsømmer kongens viktigste kald og oppgave: aa tjene ham i alle ting du kan med et hjerte som elsker ham som Frelser og Herre.

Vær ikke en lett veiløper some de

### Da Jesus sendte far hjem

Vesle Else satt ved vinduet og saa ut i snevret. Det var julaftens formiddag, og tiden falt henne lang. Det syntes saa lenge til kvelds, da jule-treet skulde tendes.

Nu prøvde hun aa telle snefnug-gene som i lekende dans kom dalende ned mot jorden. Men det gikk ikke. Det var alt for mange av dem. Saa prøvde hun aa følge med øinene de enkelte fnugg paa veien nedover. Men det blev i lengden for trettende. Fnuggene blev likesom borte blandt de mange andre. Og øinene tok paa aa svi.

#### Av Sigvald Foss

Hun endte med aa stirre ørkesløst ut i sneavet, mens tankene gikk paa vidvanke. Minnene kom paa besøk. Først var det julen for to aar siden som gled fram for hennes indre blikk.

Da hadde hun bodd i et stort, fint hus. Sammen med far og mor og veslebror Leif. To piker hadde de hatt til hjelp i huset den gang. Og inne i salongen stod et digert jultere. Under det laa mange og svære pakker. Hun visste at paa flere av dem stod hennes eget navn.

Endelig var det store øieblikket kommet, at døren inn til salongen var blitt aapnet, og julefeiringen om treet begynte. Det var jo moro aa gaa omkring treet en stund og synge julesangene om Jesus; men hun husket at hun hadde tretnet snart paa det. For Jesus hadde likesom ikke hatt noen større betydning for henne; det var mest bare et pent navn. Adskillig morsommere blev det da de gikk over til julekene, med haandklapp og nei-ing og svingom i kretsen. Og aller morsomst blev det da far tok paa med utdelingen av pakkene. Hun hadde fått en mengde med gaver. Best husket hun en diger dukke som kunde baade skrike, naar en klemte henne paa maven, og si "mamma," naar en bødde henne forover.—Hvad det var blitt av den dukken, visste hun ikke.

Ikke et ord var blitt sagt om Jesus, uten det som stod i julesangene. Og dem hadde hun tenkt paa bare som sanger, og sanger skulde engang ha ord.

Næst kom minnet om julen ifjor. Det minnet var saa trist at hun næsten fikk taarer i øinene ved aa tenke paa det. For da hadde hele familien vært skilt. Selv var hun da hos mormor langt ute paa landet. Vesle Leif var hos tante Birgit paa Hamar. Mor satt i konsentrasjonsleir. Og far—ja, ingen visste hvor far var.

Else husket med gru alt det fæle som hendte vaaren 1940. Da tyskerne kom og tok Norge. Far var offiser og hadde kommet sig ut av byen saa fort som mulig. Hvorledes visste hun ikke. Men saa meget hadde mor faatt vite at far hadde kjempet i den norske hæren under hele kampen i Syd-Norge, og senere nordpaa, inntil den direkte kampen i hjemlandet maatte innstilles. Men hvor det siden var blitt av far, var det ingen som kunde fortelle hans kjære i hjembyen.

Utpaa høsten hadde det hendt noe som ikke var mindre tungt. Da hadde Gestapo-folk trengt sig inn i hjemmet deres tidlig en morgen; de hadde brukt stygg munn mot mor, og saa

mange paa den første Palmesøndag, men bli Kristi soldat, for Her er han som vil bære en tornekrans for deg, Her er han som vil være din drott evindeligh. Her er han som vil gyde for deg sitt hjerteblod; Som deg et vell vil byde av naadens dype flod. (Rev. Landstad, 285).

—H. Arnholt Strand.

tatt henne med sig, først til raadstuen, senere, til en konsentrasjonsleir. Dagen efter kom de igjen med beskjed til kokken og barnepiken at de og barna skulde ut av huset før middag næste dag, for tyske offiserer skulde flytte inn i det store, fine huset. Barne piken hadde saa reist til tante Birgit paa Hamar med lillebror, og Karen kokke hadde fulgt Else ut paa landet til mormor.

Slik gikk det til at Else hadde tilbragt julen hos mormor paa landet. Mormor hadde prøvd aa gjøre hvad hun kunde for henne. Et lite juletre var blitt satt op og pyntet med julestas fra tidligere aar. Julegrøt blev det og—ikke risgrøt (for av risengryn hadde ikke mormor mere igjen), men havregrøt med god melk til.

Men uendelig trist var det allikevel. En hilsen hadde naadd fram fra tante Birgit at vesle Leif var frisk og kjekk. Men ikke et ord fra mor. Og far var og blev borte. Det var ikke saa lett aa la være aa graate. Og Else hadde sett paa mormor at ogsaa hun maatte kjempe for aa holde taarene tilbake.

Hos mormor var hun blitt helt til forleden sommer. Men utpaa sensommeren hadde noe merkelig og spennende hendt. En mørk og regnfull natt hadde noen menn kommet tilgaards; efter en samtale med mormor sa de til Else at nu skulde hun bli med dem, saa skulde de ta henne med til mor. Først hadde hun vært redd og sagt at hun ikke vilde i konsentrasjonsleir; men saa sa de henne at mor var blitt satt fri, og at hun saa, sammen med vesle Leif, hadde kommet sig over til Sverige. Dit skulde de nu ta Else ogsaa, om hun var snild pike og holdt sig sjekk og bare gjorde som hun blev sagt. Det lovte hun, og hun holdt sitt ord under den underlige, spennende, eventyrlige flukten over grensen.

Nu var hun altsaa i Sverige. Og hun var sammen med mor og vesle Leif. Og de hadde det paa mange maater godt. Skjønt huset de bodde i var lite. Og de ingen kokke og barnepike hadde. God, nærende kost hadde de, men ingen overflod. Det var ikke som i det store, gode hjemmet deres i den norske hovedstad.—Og saa var det det at ikke far var hos dem. Ingen visste fremdeles noe aa fortelle dem om far.

Men én ting hadde de nu som de ikke hadde hatt i det store, fine hjemmet: Her hadde de Jesus med sig. Mor sa at han hadde nok vært med dem før ogsaa, men da hadde de ikke skjönt det, og ikke brydd sig om det. Men i konsentrasjonsleiren hadde mor lært aa elske den Herre Jesus, lært aa be til Gud i Jesu navn.

"Og då," sa mor, "blev jeg saa trygg, tross alt det vonde og leie. Jesus hjalp mig til ikke aa engste mig for vesle Leif og dig, Elsemor! jeg visste at han sørget for dere. Og han hjalp mig til ikke aa sørge saa ved tanken paa far. Jeg fikk tro at Gud hadde vært med ham under alle farene, og at han vilde styre det saa at jeg enten fikk ham igjen, eller ogsaa at Gud hadde funnet ham og ført ham hjem."

Og før Else visste av det, idet hun satt ved vinduet i det lille huset i Sverige paa julaften, hadde hun sluttet med aa dra fram minner fra svunne dager, og i stedet begynt aa be til Gud om aa være saa snild, for Jesu skyld, aa sende far hjem til dem. Jesus kunde alt, hadde mor sagt. Da kunde han ogsaa sende far tilbake til dem.

Julekvelden var kommet. Mor og Else og vesle Leif hadde spist julegrøten sin. De hadde vasket og sam-

## I Brennpunktet

Kristi forsoningsverk II

Forsoningen inneholder et kors for tanken. Et menneske blir ikke optatt i det forsonede forhold til Gud. før det har latt seg overbevise om sin synd, og slik stillet seg i samme forhold til sin individuelle synd, som Jesus, stedfortrederen stillet seg til menneskeslektens synd. "Ved en evig aand" viet Jesus vaart gamle liv til død. Og ved den samme aand vier vi i daapen vaart gamle selv til død, idet vi frivillig tar over oss Guds rettferdig dom. Og saa lever vi i en daglig korsfestelse av vaart gamle selv med Kristus.

Vanskeligheten for tanken bestaar i det at den enkelte erklæres rettferdig, allerede før han personlig har inntatt det helt ut etiske forhold baade til Gud of til sin synd. Men rettferdiggjørelsen vil ikke si at Gud aerklerer et uetist menneske (usedelig menneske) for aa være etisk (sedelig). Ifølge Paulus betegner dette at Gud frikjenner synderen fra sin skyld. Og derved gir Gud tilkjønne at synden ikke lenger legger noen hindring i veien for det menneske til aa optas i samfund med seg. Og det samfund og samliv med Gud gjør et menneske til et helt igjennom sedelig menneske. Det er dette som skjer i helliggjørelsen.

Guds frikjennelse finner ikke sted paa grunnlag av vaar egen soning, noe som vi har gjort av verdi. Den skjer alene paa grunnlag av Jesu, stedfortrederens fullbrakte verk. Og det er vanskelig for tanken aa gripe. Som individer er vi i vaart gudsforhold knyttet saa nøye til menneskeslekten og dermed til slektens stedfortreder, Jesus, at vi faar og beholder stedfortrederens forhold til Gud, inntil ved personlig valg, vi selv sier oss løs fra Jesus. Men aa leve i forsoningens forhold til Gud det er aa ha tapt saa fullstendig troen paa mitt gamle liv og mitt gamle forhold til Gud, at jeg erkjenner meg forapt og lar dette gamle liv korsfeste med Kristus. Det jeg no lever lever jeg i troen, i tilit til at Kristi død er min død, at Kristi liv er mitt liv. I meg selv vil jeg ikke være noe for Gud, men for det jeg er i Kristus, bøyer jeg meg i ydmyk takk under hans tilsagn: Minnaade er deg nok. —H. A. S.

men. Og saa hørt mor fortelle om den gang de Jesus blev født i stalden. Og saa tendte mor de faa lysene paa det lille juletre.

De skulde nettopp til aa begynne aa gaa omkring treet, efterat mor hadde sagt at de først skulde synge "Jeg synger julekvad, jeg, jeg er saa glad, saa glad." Da hørte de med ett at noen trampet sneen av føttene utenfor døren.

"Der kommer far!" ropte Else, og fór til døren, som hun rev op i en fart. Og vidkelig, der stod far!

Vesle Leif satte i et gledeskrik.—"Har Jesus sendt dig?" spurte han.

Far bødde sig ned og tok vesleppjoken og paa den ene armen sin; den andre la han om Elses skuldrer. Saa gikk han sin hustru i møte.

"Ja, gutten min," svarte han, "Jesus har sendt mig."

Mors øine lyste taareblanke.

"Jesus har nok funnet oss alle," sa hun. "Naar traff han dig, Kolbein?"

"Han traff mig naar alt saa mørkest ut. Det skal jeg fortelle dig om siden. Men nu har han sendt mig hjem til dere—hvorledes vet jeg neppe selv."

"Han gjorde det fordi vi bad ham om det," sa Else. "Mor sier, Jesus hører naar vi ber til ham."

—Lutheraneren.



## To Hold and to Win Young People for Christ

The work in our Fall Term classes at S. L. B. I. centered about the "youth problem", spiritually speaking, in our church. Together we surveyed the various aspects of that problem. Together we considered what is being done to hold and to win young people for Christ. We found that in the parishes represented by the members of the class less than half of those confirmed in the past five years are now active in the church. In the minds of the students the following reasons were largely to blame for this situation: Lack of prayer on the part of Christians; lack of instruction in home and Sunday School; lack of post confirmation classes; lack of activities in the church; lack of personal work; worldliness in the congregation; lack of special services.

In answer to the question, "How Can the Church Do a Better Job of Holding and Winning Young People for Christ?" various suggestions were advanced. Stress was placed on the need of a family altar in every home. That we fall far short of this ideal is indicated by a survey taken here at S. L. B. I., this survey revealing that only 40% of the homes from which our students come have family devotion. It is our impression that in most of these homes there is a definite Christian interest and concern. Yet the fact remains that of such a group only 40% have the family altar. If we are to do a better job of holding and winning young people for Christ, a larger percentage of our church homes must have the family altar.

Stress was placed on the need of more prayer. In the words of one student: "When church members become so proud that they can't bend their knees before Almighty God, when so-called Christians are more concerned about the almighty dollar than about Almighty God, it is no wonder our young people are going lost." Until Christians are concerned enough about the souls of others to earnestly intercede for them, there will not be the revival which we glibly speak of as 'desirous'.

Stress was placed on the need of more personal work. It was felt that in most of our rural congregations all the spiritual responsibility was left to the pastor. Until our people feel their responsibility for individually being witnesses to others of the saving Gospel of Jesus the church will not be doing what it should to hold and win young people for Christ.

Stress was placed also on the need of more special services. This is in entire harmony with the emphasis in our church on Evangelism. May there be a mighty movement forward in our district this summer because of special services in every congregation, challenging sinners in a fresh way to surrender themselves to Christ as the Saviour and Master of their lives. Then let there be a follow-up in continued Mid-week meetings for Bible study and prayer, in Sunday youth Bible classes, in more active Luther League work.

There were other practical suggestions: Some of our radio services should be prepared especially for children; circulating libraries of Christian literature should be established; preaching to interest young people needs to be practical and down-to-earth; there should be a greater stress on all-out consecration to Christ; in order to attract more young people to Bible Camp the first year their expenses should be paid; our schools need better facilities to better carry on their work of training young people for more effective service in the Kingdom of God.

—G. O. Evenson

Blessed is the man who can distinguish between a trifle and an issue.

## YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

### "ON TO MILWAUKEE"

"He that hath the Son hath life, but he that hath not the Son of God hath not life."

**You need Jesus Christ!** That is the glorious theme that Luther Leaguers from all over America and Canada will consider together at the International Convention in Milwaukee, June 25-29, 1947. How can there be a more glorious theme, and a more helpful Biblical text?

There is no question but that this convention will go down in Luther League annals as one of the most profitable of all. It will be one of the **best attended**, for Milwaukee is a convenient center for our Church. The local committee has prepared rooms for 3,000 people, and can accommodate 5,000, we are told. So it will be a **big** convention. But not all **big** things are beneficial. However, we are convinced that this convention will also be a real **spiritual blessing**, for the plans being made are chiefly with this in mind. The convention has twice been postponed because of the war, and our young people are longing for this meeting now. Transportation is easier now than it has been for some time, so that many can share the blessings that will be forthcoming.

Would it not be wonderful if we from our Canada District could have at least a score of delegates at Milwaukee? We do not know how many are planning to go, but we hope that many local leagues will help pay the transportation of a delegate. Some circuits have already done this, too. With some help, a number of young people should be able to go.

A letter has been sent out to all local League presidents and pastors explaining convention transportation rates. We hope presidents have passed on this information, and also explained that we hope to have a special railroad car going to the convention from Canada, from Saskatoon, via Regina and Moose Jaw. Those who are giving consideration to going are asked to write to the undersigned, **whether the plans are definite or not**, so that we can know what the prospects are.

Life or death, fellowship or destruction—those contrasts will be brought out clearly at our convention. May we be praying for this convention, whether we are able to go or not, in order that God can use this meeting for a real blessing to the young people of our Church.

—O. K. Storaasli, president.

### Y. P. L. L. Installation Service At Weldon, Sask.

The Weldon Luther League held a candle light service on Jan. 26.

The church was beautifully decorated for the occasion with a table in the centre of the chancel on which was an open Bible surrounded by seven lighted candles. This made an impressive scene against the lighted cross of the altar.

President, Russel Manson; vice-president, Alida Frosted; recording secretary, Lucille Hanson; corresponding secretary, Dorothy Hanson; treasurer, Mrs. Folland; P.T.M. secretary, Marion Haave; reporter, Evelyn Haave.

A short program followed centred around the theme "Not some—but all for Christ".

Our program is as those candles lit that night shining out through the darkness; so Jesus Christ, the light of the world may shine in and through our hearts and lives to the World.

—Evelyn Haave

### CAMROSE CIRCUIT CONVENTION

The annual convention of the Camrose Circuit Luther League was held in the Camrose Lutheran Church starting Friday evening, Feb. 21, continuing through Saturday and Sunday. The guest speaker was Dr. O. K. Storaasli of Saskatoon, president of the Canada District Luther League. Other speakers included members from different parts of the Circuit, and Bible Studies were led by Rev. A. M. Vinge, dean of C.L.B.I.

The theme of the Convention was "You Need Jesus Christ" based on I John 5:12. The Friday evening session which started with a Bible study led by Rev. Vinge featured a talk by Luther Olson member of the teaching staff of Camrose Lutheran College. Mr. Olson spoke on the topic "You Need Jesus Christ to Live With God" using Eph. 2: 1-13 as a basis. He emphasized again how God created man perfect but through sin man was separated from God. Though man tries to save himself by subtracting sins and adding virtues it is of no avail. He must accept this truth—that it is only through Jesus Christ that he can come back to God.

Saturday morning at the business session the new officers of the Camrose Circuit were elected. President, Hans Knudson, Donald; vice-president, Palmer Olson, Camrose; recording secretary, Lilly Loken, Bawlf; corresponding secretary, Jean Lyseng, Armena; treasurer, Nelvin Thronson, Kingman; P. T. L. secretary, Marie Gronlund, Donald; junior intermediate director, Mildred Lyseng, Armena; music director, E. F. Marken, Camrose; directors, Sophie Lommes, Armena; Tancerd Lyseng, Wetaskiwin, Carl Johnson, Camrose, John Mjelve, Hay Lakes, Gordon Kasa, Edberg; auditors, Edna Sjerdal, Camrose, Luther Olson, Camrose; Editor of Leaguer's Echo, Alice Broughton, Camrose; bible camp committee representatives, Nelvin Thronson, Arnold Hoveland.

A total of 106 registered at this convention, 33 delegates (representing nine locals), 68 visitors and five pastors.

The Bible study on Psalm 51 was continued at the beginning of the afternoon session. The main part of this session was devoted to a **panel discussion** by five leaguers as follows:

**You Need Jesus Christ to live for God**

(a) The Christian's fight against the Devil, World, and Flesh, Hans Nordmark, C.L.C.

(b) Power of Personal Victory Through Jesus Christ, Jorun Skog, Camrose.

(c) The Daily Use of the Word of God, Judith Ree, Bentley.

### You Need Jesus Christ — To Pray to God

(a) The Power and Privilege of Prayer Can Come Only Through Christ, Thelma Skaret, Armena, (C.L.B.I.).

(b) Fellowship in Prayer, Marion Finstad, C.L.C.

Saturday evening Rev. Vinge concluded the Bible study on Psalm 51. Dr. O. K. Storaasli brought a stirring and challenging message on the theme, "You Need Jesus Christ to Witness for God." He used as his text John 15:27, and pointed out that we need to witness for Christ both for our own good and the good of others.

Rev. K. C. Grundahl, local pastor, conducted the worship service Sunday morning. He spoke on the topic, "You Need Jesus Christ in Your Temptations." Text used was Matt. 4:1-11.

Communion service was held from 1:30 to 2:30 p.m. The afternoon session started at 3 o'clock. The choral union, directed by E. F. Marken, C.

L.C., sang several well-known hymns. Karen Olsen and Eric Pederson were presented each a book at this session. Last summer, at Hastings Bible camp, Evangelist Fauske had offered a prize to the owners of the two best kept note books. Karen's and Eric's were the two chosen.

Installation of the new executive. In a few words Doctor Storaasli mentioned the responsibility of the new member of the Camrose Circuit Luther League as a sacred trust to develop the spiritual life of our young people, to direct the work of the Luther League and encourage young people to consecrate themselves more wholly to the service of the Lord by being examples of faith, love, devotion and consecration.

At this session Dr. Storaasli again spoke. He dealt with the convention theme under two headings, "To Give for God," and "To Go For God". Text II Cor. 5:15. First we must surrender to Christ, and then we must go out and tell others. He presented a challenge to young people to prepare for missionary work while still young for it takes several years of training for such work.

With the Sunday evening session the convention came to a close. The guest speaker concluded with the convention theme, "You Need Jesus Christ to Live With God in Heaven." He pointed out that this is the last phase of Christian Life, life eternal is to know God. Faith is always required in our Christian life; our very conception of the things God reveals to us come through faith. The speaker compared life as a journey on the sea. The four compass points which guide a Christian on the sea of life are: 1, Relationship to Christ; 2, Self-sacrifice; 3, Renunciation of the World; 4, Sowing the Spirit. This we must observe as Christians if we are to receive life everlasting.

Musical items were supplied at the various sessions by various local leagues.

### Joseph, the Servant A Type of Christ, the Servant

Genesis 39

1. A Prepared Servant (v. 1; Phil. 2:5-8).
2. A Prosperous Servant (vv. 2, 3; Rom. 8:31).
3. A Pleasing Servant (v. 4; John 8:29).
4. A Profitable Servant (vv. 5, 6; Matt. 20:28).
5. A Pure Servant (vv. 7-15; Heb. 4:15).
6. A Perjured Servant (vv. 16-18; Mark 14:56-59).
7. A Persecuted Servant (vv. 20-23; Acts 4:26).

—M. E. Hawkins.

### Our Parish Workers

(A Faith in Action Project.)

Charlotte Vikse at Zion Lutheran Church, Saskatoon, Sask. Amy Grue at Central Lutheran, Moose Jaw, Sask. Margaret Braathen at Central Lutheran, Edmonton, Alta.

A big portion of your Faith in Action contribution goes to support these Parish Workers. Not only must we support these that we now have but look to the future when we can support many more such workers. We need parish workers in several places yet.

—L.S.O.

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